

THE  
TRUE FRIEND,

Or,

A BILL OF EXCHANGE,  
EXPRESSED IN A SER-  
MON PREACHED AT  
WHITE-HALL:

Vpon

Sunday the XIII. of December,  
*Anno Domini, 1629.*

By Iohn Dovvle, Doctor  
of Divinitie, and his Maiesties  
Chaplaine.

Luke II. 40, 41.

*Date eleemosynam, & ecce omnia munda  
sunt vobis.*

*Give almes of such things as you have, and  
beholde all things are cleane unto you.*

---

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TO THE RIGHT  
HONOURABLE, WIL-  
LIAM, Earle of Pembroke,  
Lord high Steward of his Majesties  
Houshold, and of his most Honoura-  
ble Privie Councell, Chancellour of  
the Vniversitie of Oxford, Knight  
of the Noble Order of the  
Garter.



Lthough I can iust-  
ly challenge no in-  
terest in your Lord-  
ships favour; yet  
your Lordship may  
claime any fruit of my studies as  
your due, especially this Sermon,  
A 2 which

## The Epistle Dedicatorie.

which was at first conceived in that famous Universitie, whereof your Lordship hath for manie yeares beene the Honourable Chancellor, and now brought forth before that most Honorable Household, of which your Honour is right worthily the high Steward. And besides, that small Inheritance which God of his goodnesse hath given mee, for the preservation of mee, and mine, I doe enjoy under your Lordship, and am by that likewise obliged to doe your Honour and yours all faithfull service.

God and men know, that both your Lordship, and your most Noble Ancestors have severally acted that charitable part, which here I advise others to doe, so that this  
discourse



## The Epistle Dedicatorie.

*discourse of mine which shall be  
their direction, is Pembrokes Hi-  
story; which being by you continued  
to the end, as you have begun, your  
Lordship in the end of your dayes  
shall receive the end of your hope,  
and of this discourse, and be recei-  
ved into everlasting habitations.  
Such shall ever bee the prayer of*

Your Lordships most  
humbly devoted

JOHN DOVVLE.



*The true Friend.*



L V K E XVI. Chap. IX. Verse.

*Make you friends of the unrighteous Mammon, that when ye shall faile, they may receiue you into e-verlasting habitations.*



HE Parable is of the *uniust* Steward, the Text is the conclusion of the Parable: in the winding up wherof our Saviour (blessed for ever) taught his Disciples then, and doth us now, (although it be by an ill precedent) how wee  
B may

*The true Friend.*

may all very well provide for Eternity. For the Steward, whether he was Saint *Paul* before his conversion, as *Theophilus*, Bishop of *Antioch* would haue him; or the Diuell, abusing those great gifts hee had received from God, to others condemnation, as *Gaudentius* thought; or the Iewes sitting in the Tents of *Shem*, as *Tertulian* would make him: Whether he be only the *Rich-mā*, or only the *States-mā*, or only the *Church-man*, or rather *Every man* to whom any charge is committed by God, (as the Doctors have severally given their opinions) I list not here to dispute, as deeming it not much  
to

to our present purpose, to know what he was; sure I am he was bad enough, and yet not so bad neither, but that our Saviour picks good out of him; and by his care for the world, doth as it were chalke us out a way to eternall happinesse. 'Tis true, what ever hee was, a filthy dunghill he was, full of corruption, and yet Christ that just One scrapes a pearle out of him; a toad hee was, full of poyson, and yet the great Physitian drawes a precious stone out of his head: For although his heart be not right either towards God, or Man, yet his braine serves his owne turne well enough; for, (if you marke

B 2                      him)

him) though hee hath neither armes to digge, nor a face to begge, yet he hath nowill to want neither; live he must, and if it may be no other way, it shall be by his wit, and for this is hee commended in the Gospell, *Quia prudenter agit, non quia fraudulentè*, sithence he would live dishonestly, yet he would carry it cleanelly, handsomely; and thus hee will doe it: The debtor that oweth his Master an hundred measures of oyle, shall take his bill, and sit down quickly, and write fifty; and hee that oweth an hundred measures of wheate, shall write downe but fourescore, and this he will doe, verse 4, that when  
he

hee hath lost his office, and is  
cast out of his Masters doores,  
*Recipiant*, They may receive  
him into their houses; So I say  
unto you, saith our Saviour,  
*Make you friends*, Learne of  
him.

Had it beene, *Discite à me*,  
*Matth. 11. 29*. Learne of mee, it  
had beene an admirable prece-  
dent; nay had it beene but,  
*Goe to the Pismire*, *Prov. 6. 6*. I  
should never have marveiled,  
for she would teach us honest  
providence; or had it beene,  
*Inspicite in volatilia cali*, *Mat. 6.*  
*26*. Looke upon the fowles of hea-  
ven, for they know their seasons:  
or, *Observe lilia agri*, *ver. 28*.  
Learne of the lilies of the field, it

had not beene strange neither, for they would teach us confidence; but learne of him? Can there come any thing that good is from one so evill as he? any thing worthy a childe of God, from a sonne of *Belial*? any thing becomming a religious imitation, from a man of this world? Yes, for I tel you, he, and such as hee, are in their generation wiser than the children of light; therefore I say unto you, *Learne of him. What to doe? To make you friends. How? Of the unrighteous Mammon. Why? That when you shall faile, they may receive you into everlasting habitations.*

The Text then, you see, is a  
*Bill*



*Bill of Exchange*, sent from one Country to another, an exchange of earthly riches which we possesse here, for heavenly friends which wee make us hereafter; one whereof shall be better to us at the last, than all our pelfe: for when our bodies shall fall to dust from whence they came, these shall carry up our soules into *Abrahams* bosome: or to keepe the words of my text, *That when we shall faile, they may receive us into everlasting habitations.*

The first word in my text is *Quid*, what you must doe; and that hath counsell full of Christian policy, *Facite vobis amicos,*

*Make you friends: the second is the Cuius, or the matter whereof, De Mammona iniquitatis, Of the unrighteous Mammon: the third is the Cui bono, to what end all this? That when you shall faile, they may receive you into everlasting habitations.*

Gal. 3. 24.

So that what Saint Paul made the law to his Galatians, that Christ Iesus hath made this steward to us, a Schoolemaster to bring us to God: *Make yee friends.* In brieft, the Steward taketh care before hand for hereafter, that when hee hath lost his office, and is cast out of his Masters house, he may be received into other mens: so I say unto you, *Learne of him,*  
doe

*The true Friend.*

you provide whilest you may,  
that when, your houses of clay,  
your bodies shall crumble, and  
fall to dust, from whence they  
came, your soules may be recei-  
ved into everlasting habitati-  
ons. First,

*Facite vobis amicos,*  
*Make you friends.*

And that I thinke is good  
counsell at anie time, I am sure  
it is that which you Courtiers  
bestow most of your time a-  
bout, but if ever this advice of  
our Saviours were more seaso-  
nable the other, questionles it is  
now, whe charitie is growne so  
colde, that it is even as hard to  
finde true friends, as true faith  
on earth, because we are they,

on whom the end of the world is come, 2 Tim. 3. 2. in which saith Saint Paul, Men shall be lovers of their owne selves; therefore, *Facite vobis amicos*, Make you friends.

*Psal. 12. 2.*

Now, if ever *Dauids Saluum me fac*, *Helpe Lord, helpe*, may be sung most leasonable, For there is scarce one godlie man left, the faithfull are all diminished from among the children of men, they talke of vanitie euerie one with his neighbour; they flatter with their lippes, and dissemble with their double heart, saith the Translation, but that is very short; *Leu velen* is the originall, they dissemble with a heart and a heart; as if

*Vers 2.*

now

## The true Friend.

I

now men had two hearts, one in their bodies to treasure up their meanings for themselves, and another in their tongues, to deceive others : & therefore I say unto you, *Make you friends.*

I am sure you have Enemies enough, you should make you friends. The Divell first, hee is your grand Enemy, and you are oftentimes, *quasi in faucibus*, *ὡρρομένε λέωντος*, even in the jawes of that roaring Lion, which goeth about seeking stil whom he may devoure ; then *Make you friends.* He is the Prince of this world, able enough to doe you mischief, yea and Legion too, & manie waies he hath to undermine, to overthrow you: there.

therefore I say, *Make you friends.*

Then your flesh which you beare about you, and so pamper everie day, as if shee were one of your best friends, is your close Enemie too, take heede of her; nay there's a traitour at home, your owne heart, like a snake in thy bosome, is deceitfull above all things, and desperately wicked, who can know it? Jer. 17. 9. And therefore, *Make you friends.*

137. 9.

138. 19

Againe, *If ye love me*, saith our Saviour, *and if yee love one another, the world will hate you too; Then make you friends.*

Nay there are whole armies of pettie Enemies, which serve under these grand ones, but I cannot

cannot stand to multer them up now ; you know them your selves, βλέπετε, Look about you, beware of them ; Make you friends.

Heb. 3. 12

When a mans waies please the Lord, he maketh even his Enemies to become his friends, Prov. 16. 7.

Prov. 16. 7

And certainlie as it is a great argument of Gods favour, so it is an high point of Christian policie, for a man to make his enemies to become his friends. Surelie your riches, if they be the riches of unrighteousnesse, (as for the most part they are) they are your foes : For it is verie hard, saith our Saviour, for a man that is laden with them, to enter into the Kingdome of God.

God. Oh therefore ( my deare brethren) I say unto you, now be wise, even when you may : Make you friends of the unrighteous Mammon, that your enemies, even they which of themselves would presse you downe into that bottomlesse pit, may be by you so well imployed now , that they may hereafter receive you into everlasting habitations. *Facite vobis amicos, Make you friends.*

You say verie well, it is very good counsel that you give, & we are willing to follow it; but who are those friends you so commend unto us ?

These friends of ours, saith one, *are the comfortable thoughts*  
*which*



which shall be in our mindes, at the houre of death, for the right bestowing of the riches which God had lent us here ; *Vt quando puffillo animo sumus*, When wee should with the terror of death be amazed, or, as the word is in the Text, *Quum defecerimus*, when our bodies are even now falling to the earth frō whence they came, these good and happy thoughts of ours, as our best friends, may waite upon our soules into their everlasting habitations. To this end, Saint *Chrysostome* in one of his Homilies excellentlie compares well-doing here, to *Noahs Dove*, in *Gen. 8. 11*. Shee goes forth from *Noah* whilst the waters are on

*Hom. 7. de  
pariter.*

*Gen. 8. 11.*

on the face of the whole earth;  
but in the Evening she returnes,  
and loe an Olive leafe in her mouth;  
Even so, saith hee, while a man  
lives here, he is tumbled and tossed  
in the Sea of this world, veluti  
dolorum diluvio circumdatum,  
even ready to be swallowed up; but  
yet in the end of his dayes, at his  
death, his well-doing, his innocen-  
cy, instar columbæ, like an harm-  
lesse dove, commeth home to him  
with an Olive branch in her mouth,  
bringing the peace of God, and the  
peace of a good conscience, cheering  
up his drooping soule, with some  
such friendly and comfortable  
thought as this, Thou hast kept  
thine Innocency, and taken heed to  
the thing that was right; and I  
have

have brought thee peace at the last.

Psa 37. 38

Saint Ambrose makes the friends that are here commended unto us, to be the holy Angels of God in Heaven, for those we make our friends too, (saith he) when out of the bowells of compassion, we bestow any thing to relieve the necessitie of our poore brethren here belowe.

Lib. 7. in  
Luc. cap.  
ula rom. 5.

Saint Augustine will have these friends of ours to be Sancti Dei, the Saints of God, who are made our friends likewise by works of mercie towards our brethren: The Saints here, and the Saints above: the Saints here wee make our friends, when they, seeing our good workes, doe glorifie

De Verb.  
Dom. Ser.  
14.

Mat. 5. 16.

C

OUR

our Father which is in heaven; when they are led on by our good example, to doe good to others: and the Saints above likewise, who by the good they did here, have already eased themselves of that heauey burthen, which might have pressed them downwards: and *velut pennati*, with the silver wings of faith and devotion, are gone up to heaven, where they expect, and desire us, the members of the Church militant, to dwell with them in everlasting habitations.

Lastlie, *Amici*, the friends spoken of here in the Text, are, saith *Haymo*, *Pauperes*, the poore on earth, *quos Deus permisit egere*,  
ad

ad illorum purgationem, et nostram probationem; Whom almighty God hath suffered to be in want here, for the trial of their patience, and the exercise of our charitie: And this way indeed runnes the streame of the moderne Interpreters. But me thinks, without wrong to anie, wee may be bolde to joyne all these together; (and shold we leave out any of these, wee might peradventure misse our best friends when wee have most neede of them:) and certainlie by workes of mercie, by deedes of charitie to the poore, we indeare them all unto us, wee make them all our friends; our owne Thoughts become friendlie unto us; the  
C 2                      holie

Pro. 19 17

Ecclesiast.  
29. 15.

Psal 41. 1

holie Angels in heaven, the blessed Saints of God, the praiers of the poore on earth; and, which is more than all the rest, wee make God himsele our friend too; for *He that giveth unto the poore, lendeth unto the Lord*, and looke what hee layeth out, it shall be paid him againe *Pro. 19 17. Lay up therefore thine almes in the bosome of the poore, and hee shall pray for thee, Ecclesiast. 29.* But that's Apocrypha: Is it so? then, *Blessed be the man that provideth for the sicke and needie, the Lord shall deliver him in the time of trouble: I am sure that's no Apocrypha; that is Psal 41. verse 1.*

The ordinarie Exposition of  
*Facite*

Facite vobis amicos, Make you friends, is, Date eleemosynam, Give almes: And indeede, saith one, Christ Jesus would insinuate nothing else here, but that wee should give part of our goods to the poore. Date eleemosynam, saith our Saviour, et ecce omnia munda sunt vobis; Give almes of such things as you have, and behold all things are cleane unto you. Date eleemosynam, Give almes? Why? that doctrine, as well as the practise of it, is almost forgotten; the divinitie of justification by faith alone, misunderstood by the people, like one of Pharaohs leane kine, hath cleane devoured this fat one: For who is he? and where is hee? (to our

C 3      everlasting

Lyra in loc.

Luk. 11. 41

everlasting shame be it spoken) that so often take care to fill the emptie bellie of a poore Brother, as he makes preparation to feast his rich Neighbour? No: Hospitality the Mother, and Almes-giving the Daughter, left the world both together; Now there is no plague to that of giving, nor any follie comparable to that of charity. But I say unto you, if you will be happie in heaven hereafter, Make ye friends here below, give almes, learne of the children of this world; doe not they give an hundred for a time, that they may gaine ten; and wilt not thou lend one, that thou maist gaine a thousand?



land? *Let my counsell, saith Daniel to the King of Babylon, be acceptable unto thee, breake off thy sinnes by righteousnesse, and thine iniquities by shewing mercie to the poore: and it is agreeable with that of Christ, Sell that yee have, and give almes, provide your selves bagges which waxe not olde, and a treasure, whch (when you faile on earth,) shall never faile you in heauen above.*

Dan. 4. 17.

Luk. 12. 33.

Well, the truth is, I could be contented to be more charitable then I am, and to give more almes then I doe, but that I see my charity many times abused, and my pennie that I give with a good meaning, misimploied; I pray you therefore, How shall

Eccles. 11. 1

I give almes, and to whom?  
 The Wiseman hath given thee  
 admirable direction for this  
 dutie in few words, *Mitte pa-*  
*nem tuum super aquas transeun-*  
*tes, &c.* Cast thy bread upon the  
 waters, and after many daies thou  
 shalt finde it: Marke it well, for  
 every word beareth his weight.  
 I First, it is not *Da*, but *Mitte*; not  
*Da*, a thing utterlie given a-  
 way, but *Mitte*, a thing sent a-  
 broad, like an adventure at  
 Sea, which shall another day  
 returne to thee againe with  
 2 great advantage. Secondlie,  
 when thou givest, it must be  
*Panis*, Bread, saith Salomon,  
 not a stone; when thy brother  
 askes, thou shouldst give him  
 an

an almes to fill his bellie, not a  
 reproach to breake his heart. My  
 Sonne, make not an hungry soule  
 sorrowfull, neither vex a man in  
 his necessitie, take heede thou trou-  
 ble not the heart of him that is  
 grieved already, Ecclesiast. 4. 2, 3.  
 Thirdly, when thou givest  
 bread, it must be De pane tuo, of  
 thine owne bread; Cast thy bread  
 upon the waters, and Break to the  
 hungrie of thine owne bread, and  
 bring the poore that wanders home  
 to thine owne house, Esay 58. 7.  
 Thou must not undo an hun-  
 dred men, their wives and  
 children, by briberie, usurie, or  
 extortion, and then build a  
 poore Hospitall to keepe seven.  
 Fourthly, Cast thy bread super a-  
 quas

Ecclesiast.  
 4. 2, 3.

3

Esay 58. 7.

4

Verse 3.

*quas transeuntes, upon the waters  
 that passe by; that is in the next  
 verse; Give thy portion to seven,  
 and to eight, that is, to manie;  
 For as the tree falls, so it lyes, if to  
 the North, then to the North; If  
 thine heart (when thou givest  
 an almes) points towards cha-  
 ritie, however the beggar im-  
 ploy thy pennie, surlic thou  
 shalt not lose thy reward: Super  
 aquas transeuntes, Upon the wa-  
 ters that passe by; Ne scrutare pau-  
 perē, lay not thou in thine heart,  
 indeede this beggar is to be re-  
 lieved, but that other is not;  
 for in the forme of a stranger  
 thou maist receive an Angel,  
 and in the habit of a beggar,  
 bestow somewhat on that  
 God,*

God, who gave thee All. And so I have done with the first word of the Text, the *Quid*, What Christ would have you doe, which was, *Make you friends*: And now we are come to the second, and that is the *Cuius*, or the Matter whereof they are to be made, and that is,

*De Mammona iniquitatis,*  
*Of your unrighteous Mammon.*  
*Make you friends of your unrighteous Mammon.*

*Mammon* in the Syrian language, saith Saint Jerome, is the same that *Riches* are in ours; and riches are called *unrighteous* for manie reasons; whereof these are some of the chiefest.

First,

1

First, because, *When wee once have them, wee doe, saith Theophylact, uniuſtly make our ſelves Lords of that, whereof in truth we are but Stewards* : Every one of us (if once growne rich) being apt enough to crie out with that clowniſh ſonne of Mammon in the 12. of this Goſpell, *Omnia mea, (at verſe 17) All's mine owne* ; without ſo much as caſting an eye upon the miſerie of our poore brethren, for whoſe ſakes, it may be, his barnes were the fuller; nay indeede, whoſe owne, the ſuperfluitie of all we poſſeſſe, is.

2

Or they are the riches of unrighteousnes, ſaith Saint Ambroſe, *because they make us more unrighteous*

Luk 12, 17

ous than otherwise wee would be,  
still tempting us to Covetousnesse,  
and the more we have of them, the  
more still doe we desire.

Or they be called the riches  
of iniquitie, because they are  
so unjustlie gotten by us, or  
our predecessours. *Aut iniquus,  
aut iniqui haeres?* The world (in  
the proverbe) accounting that  
Sonne happie, whose Father  
went to the Divell, to make  
him rich.

Or they be the riches of iniqui-  
tie, because they are so unjust-  
lie divided amongst the sonnes  
of men, some having too much  
for their excesse and riot, others  
nothing at all.

Or they be the riches of un-  
righte-

3

4

5

righteousnes, because, a'though  
some few men may come iust-  
lie by them, yet (as anon you  
thall heare) it is too hard for a-  
nie (the best man) to say, hee  
will not put his trust in them.

6 But lastly, Saint *Augustine* go-  
eth farthest of all in this point,  
who tells us, that to speake tru-  
ly, *all riches are the riches of ini-*  
*quitie, because they deale uniuersally*  
*with us in every point; for wee get*  
*them with labour, keepe them with*  
*fear, and lose them with grieve; so*  
*that to speake truly, saith he, all*  
*riches are the riches of iniquitie,*  
*unlesse they be those inestimable*  
*riches of grace here, and of glorie*  
*hereafter.*

And doubtlesse it was (as  
the



the Disciples called it) an hard  
laying of our Saviours in the  
Gospell, that it was as easie for  
a Camell to goe through the eye of  
a needle, as for a rich man to en-  
ter into the Kingdome Heaven;  
and yet so it is, because, *In eis  
constituunt spem, atque copiam suae  
beatitudinis*, When men are  
growne rich, they thinke of no  
other happinesse at all, but say  
in their hearts, Tush, wee shall  
never doe amisse. Will you see  
how this conceit transports a  
good man, a Saint, a man after  
Gods owne heart, King David  
himselſe is carried away with  
this consideration; *Ego dixi, I  
said, Non movebor in aeternum, I  
shall never be moved*; but marke  
when

Psal. 30. 7.

when it was that he said so, *In  
abundantiâ meâ, I said in my pro-  
sperity I shall never be mooved,*  
*Psal. 30. 7.* Most excellentlie  
 therefore doth our Leiturgie  
 teach us to pray, *In all time of  
 our wealth, in the houre of death,  
 and in the day of Judgement, good  
 Lord deliver us.* In our wealth  
 a man would think there were  
 not so much neede of prayer,  
 but *Call upon mee in the time of  
 trouble:* O yes, in our wealth  
 speciallie are wee to pray to  
 God, that we be not puffed up,  
*In all time of our wealth, good  
 Lord deliver us.* When men are  
 underpropt (as it were) with  
 wealth, they thinke heaven  
 and earth shall sooner perish,  
 than

than they want anie thing.  
And if good men bee manic  
times so carried away, it is no  
marvell to heare the Foole in  
the 12. of this Gospell, thus  
cheering up himselfe, with  
*Eate, drinke, be merrie, and live  
at ease. Why so? 'hou hast enough  
laid up in store for many yeares.*

Luke 12.  
10.

Riches, unrighteous riches,  
are deceivable, and draw away  
the mindes of the best, since  
man is apt to say to his golde,  
Thou art my hope, and to his  
wedge, In thee is my confi-  
dence; But what is this, saith  
holie *Job*, than by setting up a  
god below, to denie that God  
who is above? Admirable there-  
fore is the counsell of King *Da-*

Iob 31.28.

D

*uid,*

*vid; Pſal. 62. 10. Trust not in  
oppreſſion, and if Riches increaſe,  
ſet not your hearts upon them. And  
verie agreeable is it with this  
advice of our Saviours here,  
Make ye friends of your unrighte-  
ous Mammon.*

Well, the counſell is good  
that you give; but how muſt  
I doe it?

In briefe, Thou muſt firſt  
competentlie provide for thine  
owne; *Hee that provideth not for  
his owne, and namelic, for them  
of his familie, is (ſaith Saint  
Paul) worſe than an Infidel, and  
he hath denied the faith.* Then  
give almes to thy poore Bre-  
thren, not onelic of thy ſuper-  
fluitie, but even borrowing  
some-

somewhat of thy necessitie; visite the fatherles and the widowes in their adversitie, cloathe the naked, give meate to the hungrie, drinke to the thirstie, comfort the sicke, harbour the harbourlesse, do good to all, speciallie to those that are of the household of faith.

There are some, saith *Haymo*, who fouly mistaking the meaning of this Text, thinke they are here by our Saviour Christ advised onely to give almes of that part of their substance, which they know they have unjustlie gotten; and this, thinke they, must needs bee the readie way to make them friends of their unrighteous

teous Mammon, as if God would ever endure the taking away from others to give unto him, who hath so strictly commanded us to give to others nothing but what is our owne. Indede an almes of another mans goods, is even as acceptable to God, as the price of an harlot, or a dead dogge. It therefore thou hast wronged anie man, if thou bee able, make him restitution; *Non dimittitur peccatum, nisi restituatur ablatum:* Otherwise your corrupt riches, your moth-eaten garments, your cankered golde and silver, nay the verie rust of them shall one day witnesse against you, *Jam. 5. 2, 3.* If I have done any man wrong,

*Eccl.*

*Jam. 5. 2, 3*

wrong, saith the good Convert,  
 I will restore him fourefold: but  
 that is not all; See, saith Saint  
 Augustine, how he runnes, how he  
 speedes to make him friends of his  
 unrighteous Mammon: *Festinus*  
*descendit, he comes downe quickly;*  
*& dimidia substantiarum mea-*  
*rum, and one halfe of my goods I*  
*give to the poore;* it was good  
 Zaccheus the Arch-Publican,  
 in the 19. of this Gospell, verse  
 8.

Verse 5.

Verse 8.

But what? Would you have  
 mee give away my riches to  
 make me friends? will the man  
 of this world say: Surelie that is  
 an ill exchange, and I like it  
 not; I know well enough, that  
 so long as I have riches, I shall

D 3

have

Prov. 19. 4

18. 11.

have friends, or, if I have not, the matter is not great; for so long as I keepe my riches by mee, they who would be mine enemies, shall bee able to doe me no hurt. Wise Salomon saith, That Riches gather many friends, when the poore is separated from his neighbour, Prov. 19. 4. And againe, Riches are a strong City to the owners of them, Prov. 18. 11. What neede I then goe about to make mee better friends of my riches, who methinkes are my good friends already?

May not a man safely (thinke you) say unto this wise worldling, as once Joab did unto David, Thou lovest thine enemies, and



and hatest thy friends? 2 Sam 19.

2 Sam. 19  
6.

6. Thy riches, thinke as thou wilt, they are thine enemies. I have seene, saith the Preacher, Eccles. 5. 12, Riches reserved to the owner thereof for his hurt: So reserved, that they perish by evill travaile; for hee getteth a sonne, and in his hand is nothing: As if hee should have said; I have observed a worldly man, to wearie himselfe and his thoughts, to rise earlie, and goe to bed late, and eate the bread of care all his dayes, to scrape Riches together, and when all is done, leave them to a sonne, that through excesse and riot, dies a beggar, and there's an end. Had it not beene

Eccles. 5. 12

farre better for this man, to have made him friends of his riches, and with part of his riches have purchased for him and his, the prayers of the poore, which would have followed him, to everlasting habitations?

For one word of instruction: If the Mammon of this world be so unrighteous, if Riches be so full of iniquitie, I beleeue you (Brethren) doe you your selves judge, whither these men are transported, who adventure their honours, their reputations, their honesties, their lives, nay their verie soules too, that they may be rich: *Si possunt recte, si non, quocumq; modo rem:*

rem: If they may be rich faire-  
lie, well and good; if not, they  
will doe, or suffer anie thing,  
swallow a bribe, cozen a wid-  
dow, defraud orphans, drinke  
the verie blood of the labou-  
rers for their wine, and the  
reares of the oppressed for their  
drinke, deteine the hirelings  
wages; and, as the Prophets  
phraſe is, *Sell the poore for shooes,*  
*and the needy for a peece of bread.*  
Is not this, thinke you, farre  
from, *Facite vobis amicos,* *Make*  
*you friends of your unrighteous*  
*Mammon?*

Iudge againe, I pray you,  
your selves, how they follow  
Christes sweete counsell here in  
my text, who *Ahab-like*, are  
ever

ever sicke of the next field, and have never elbow roome enough so long as anie poore *Naboth* dwelleth neere them; nothing they possesse is worth the having, if they have not all. But above all, thinke what shal become of those men, who insteede of relieving the poore, robbe the Spittle, taking from them what others have already given them. Of this sort, are those Executours, and Overseers, who being put in trust with the estates and portions of poore widdowes, and fatherlesse children, doe by some trick in law, or craftie distinction of their owne, cozen and deceive them. Such againe are they,

they, who take away from the poore; what the law hath given *in pios usus*, and mingle it with their owne; Doe not these, and such as they, purchase to themselves the fearefull curses of the afflicted poore, instead of making them friends of the Mammon of iniquity?

I beseech you men of the world; you that leane so strongly on your God Mammon; What is he in whom you trust? Is he any other, than (as *Paracelsus* saith of the Divell) a beggarly spirit? What can hee doe for you? Can he make you honest, wise, healthie? Can he make you live more merrilie, feede

feede more heartlie, sleepe more quietlie? Can he prevent care, sicknesse, sorrow, death, and th paines of hell after death? Or rather doth he not bring, and cause all these? If hee could befriend you so, I should not blame you much to fall downe and worship him; but if (as the truth is) hee rather bring all then otherwise, then mee thinkes admirable is our Saviours countell in my Text here, *Facite vobis amicos, Make ye other friends, make ye friends of your riches of iniquitie; Bestow the superfluitie of your goods on the poore. Honour the Lord with your substance, Prov. 3.9: And great shall be*

be your reward in heaven, Matth.  
6.6.

Mat. 6.6.

That good Martyr Saint Lawrence, being asked by Decius Cæsar, saith Lyra, what hee had done with the great treasure of the Church, which was left by Sixtus his Predecessour, made him this answer, That it was safe enough, for hee had sent it to heaven above, by the hands of the poore on earth. And our owne Warrham, once Arch-bishop of Canterbury, being on his death-bed, sent his steward to see what store of coyne was remaining in his coffers; he returning brought him word, that there was either verie little, or none at all,  
(for

Lyra.

Warrham

(forindeedethe good man, being a most charitable Prelate, had given all away before) the Bishop tolde his servant, *Nimirum sic oportuit*; When could I die better, than when I am so even with the world? Oh couldest thou doe so! Lay up thy golde, thy treasures, thy garmentsthere, neither could theeves steale them from thee, nor rust, nor vermine consume them; And thus thou maist doe, if thou bestow them on the poore, they will carrie them to heaven for thee, and there thou shalt be sure one day to finde them againe. Had that foolish rich man, in the 12. of this Gospell, found out this way,



way, hee would have had roome enough to bestow his corne, had his croppe beene farre greater than it was; for of everie emptie bellie of his poore neighbour, hee might have made a new little Barne, wherein hee might have laid up part of his store.

In oneword, *If thou wantest earthly riches, saith Saint Jerome, seeke not to get them by evill meanes; if God hath already blessed thee with them, send them before thee to heaven by thy good deedes.*

The Saints of God are, like Dorcas, Rich in good workes, and almes which they doe; not which they talke of, not which they intend to doe, not which they leave

Acts 9. 36.

leave to be done by others but  
which they doe themselves,  
they be their owne Exe cutors.  
Hee that gives nothing in his  
life time, becaule hee meanes  
to leave all to good uses at his  
death, is much like to him in  
the Poet, that threw his apples  
to the hogges because he could  
not eate them himselfe. I would  
not be mistaken, I doe not, I  
dare not (speciallie in such an  
age as this) speake against cha-  
ritable deedes, be they done in  
what kinde soever; but I presse  
this point the rather, to call to  
your remembrance, how ma-  
nie well intended great gifts  
thus given, have miscarried,  
and come to nothing: See our  
owne

owne Annales, and you shall finde them onely recorded, and passed over with this colde Close; *It was an ample and a large gift, had it beene performed accordingly.* But I goe on.

Saint Gregorie in an Homilie of his, (as if he would directlie crosse that of holie *Job*: *Nothing brought wee into this world, neither shall wee carrie anie thing out of it*) faileth upon this meditation, That although wee brought nothing into the world, yet it is possible for us to carrie something out of it. How so? Thus, saith he, *If we hearken to the voice of the poore, whilest we live, and faile not to relieve them when they aske, we car-*

E

rie

rie so much of our wealth with us  
hence, as we gave away here. *Lar-  
giendo seruiamus, quæ seruando a-  
mittimus*: What we give away  
so, we keepe for our selves; and  
what with a close hand wee  
keepe, that wee lose for ever.  
And another of the Ancients  
tells us, (but I tremble to re-  
peate it) that the purple glutton  
in this Gospell is in hell, *Non  
quia abstulerat aliena, sed quia  
non donarat sua*, Not for taking  
anie thing from the poore, but  
because hee relieved not their  
wants. He would not heare the  
crie of the poore beggar on  
earth, & how should he look to  
be heard himself being below?  
How could he that was merci-  
lesse,

lesse to others, expect to receive  
 mercie? or thinke that *Abra-*  
*ham*, or the Saints could be his  
 friends in another world, who  
 had never taken anie, the least  
 care, whilest he was in this, to  
 make him friends of his Mam-  
 mon of iniquitie? To con-  
 clude this point: Oh let not  
 those that *drinke wine in bowles,*  
*and stretch themselves on beds of y-*  
*vorie,* forget the afflictions of  
 poore *Joseph*, *Amos 6. 6.* It is  
 yours that are rich, (and for  
 my part I come not hither to  
 denie it you) to *eate the fat, and*  
*drinke the sweete,* but then you  
 must remember also to *send part*  
*to them, for whom nothing is pre-*  
*pared,* *Nehem. 8. 10.* And this is

Amos 6. 6.

Nehem. 8.  
10.

the verie next way, I know for you, in the midst of your mirth to make you friends of your unrighteous Mammon. But the sonnes of men, although they be manie times most unreasonable themselves, yet they will alwayes expect to have a reason for what God requireth at their hands; and here in my Text so they shall. Take his countell, and bee of courage, and doe it, and the third and last part of my Text will tell you *Why*.

Because a time shall come, *when you your selves shall faile, and want, and these friends of yours, shall receive you into everlasting habitations.* And there is the

the *Cui bono*, the end and purpose, for which all this is to be done; *Vt quum defeceritis*, That when you shall faile, They may receive you into everlasting habitations. *ὅταν ἐλπίτε*, When you shall faile; that is, saith Caietan, *è presenti vitâ*, out of this present life, *Vt cum defeceritis*, When you shall want, that is, when you shall want breath, in plaine English, when wee shall dye. As if our Saviour, by this verie forme of speech would teach us, That our studie and overmuch care for the increase of those earthlie treasures here, is an evill disease under the Sun, indeede a verie consumption of our selves, for even whilest

we labour and vex our selves,  
and our soules to gather them,  
we our selves consume, want,  
faile, and die.

*Cum defeceritis, When you shall  
faile, when is that ?*

Brieflie, when the Sunne, the  
Moone, and the Starres shall be  
darkened, when the keepers of  
the house shall tremble, the strong  
men bow themselves, the grinders  
cease, and they shall bee darkened  
that looke out of the windowes; as  
it is, *Eccles. 12. 3, 4.* That is,  
when all the powers and facul-  
ties of our soules and bodies,  
shall faile, and cease; then, loe  
then, the remembrance of one  
deede of charitie which thou  
hast done, shall doe thee more  
good,

*Eccles. 12.  
3, 4*



good, than the possession (if thou hadst it) of both the *judies*. Then, and in that houre, it shall more glad thy soule, that thou canst say with meeke *Moses*, *Whose Asses have I taken?* *Num* 16. 15; or with righteous *Samuel*, *Whose Oxe have I taken?* *1 Sam* 12. 3; than if thou couldest say, All the sheepe and oxen upon a thousand mountaines werethine owne, by oppression and wrong. Then, then, when thine eyes shall waxe dimme, thy secte (as the Text is) faile under thee, when thine owne children are presentlie to be fatherlesse, and the wife of thy bosome a widow, oh what an unspeakable

*Num*, 16.

15.

*1 Sam*, 12.

3.

Job 29:15

comfort shall it be to thee, that  
 thine owne conscience shall  
 then cheare up thy drooping  
 soule, with the sweete remem-  
 brance of what thou hast beene  
 unto others! *I have beene eyes  
 to the blinde, and feete was I to  
 the lame, I was a father to the  
 poore, and I ever caused the wid-  
 dows heart to reioyce, Job 29.*

15.

*Pericles*, an Heathen, (as *Plu-  
 tarch* hath it in his life) although  
 hee knew not what should be-  
 come of his soule, when his  
 bodie failed, yet hee could re-  
 joyce on his death-bed, for that  
 he had never given any of the  
men of Athens, (for there he li-  
 ved) any cause to goe from  
 him

him sorrowfull. Could such a consideration as this, comfort a dying Heathen? and shall it not much more rejoyce a Christian, that he can in his dying bed say truelie to his soule, I have done no man wrong, I have taken away no mans oxe, I have oppressed no man? I have laboured with my hands, I have eaten mine owne bread, I have now finished my course, I am readie to be offered, and the time of my departure is at hand, I have fought a good fight, I have kept the faith; benceforth there is laid up for me a crowne of righteousness, which the Lord the righteous Judge shall give unto mee, and not to me onely, but unto them

2 Tim. 4  
5, 6.

them also who love his appearing, 2 Tim. 4 5, 6. Cupid dissolvi, I desire therefore to be dissolved, and to be with Christ. Come Lord Jesus, come quickly. Beautie shall wither, knowledge decay, strength faile; and therefore dum bodiè, whil'st it is yet called to day, before you faile too, Remember thy last end, & non peccabis in aeternum, and thou shalt not doe amisse for ever; Thou maist doe amisse againe and againe, but not for ever; the end of such a man is peace at the last A time there shall be when Riches, Beautie, Knowledge, Strength, yea your selves shall faile; and in that day, and that houre, shall the rich man say of his  
his

his golde, his silver, & his store,  
as Iob did of his friends, *Miserable*  
*Comforters are ye all*; then shall  
the wiseman say of his know-  
ledge, his Arts, his skill, as Iob  
did of his friends, *Miserable Com-*  
*forters are ye all*; Then shall the  
Minion say of her Beautie, her  
cropping, her curling, and her  
painting, as Iob did of his friends  
*Miserable Comforters are ye all*,  
Iob 16 2. Then shall the consi-  
deration of one houre spent in  
devotion be more worth than  
all the golde of Ophir. So let me  
die the death of the righteous, and  
let my last end be like unto his.

Iob 16. 2.

The worldling who had his  
hope here below, shall sing  
Loath to depart, Then shall the  
Saint

Saint be comforted, then shall he despise this thicke clay, and treade the Moone under his feete; then cries he in his heart, *Woe is me that I am constrained to dwell in Mesek, and to inhabite in the Tents of Kedar. Cupio dissolvi, I desire to be dissolved, and to be with Christ, for that is best of all; and therefore, Come Lord Iesus, come quickly. Cum defeceritis, When you shall faile; If you faile thus, your failing is no faile; for although your legges faile under you, your tongues faile in your mouthes, your eyesight faile, your strength faile, your friends faile, your selves faile, all faile you at once; yet all this is no faile, but a retreat, that*

that by such going backward,  
you may gather strength to  
gaine eternitie in heaven, where  
there shall be no more decay-  
ing, no more failing, no more  
disease, no more death.

To conclude this point, when  
we die, we faile al earthly things  
which have depended on us,  
And on the other side, all  
those things faile us, in which  
we have trusted; we then part  
with all our goods, our wives,  
our children, nay with our very  
faith and hope too; onely our  
charitie, she followes us still, in  
death wee take our leave of all  
our friends, but onely our good  
works, and they will follow us:  
so saith the voice from heaven,

*Rev.*

Rev. 14. 15

Rev. 14. 15, Blessed are the dead which die in the Lord, for they rest from their labours, and their works follow them: Or, as our Text is, they are like so manie Harbingers, they goe before to receive us into everlasting habitations; and that is the last word of the last part of my Text. And of that together, for that I cannot now take it asunder. They, there is the parties; Shall receive, there is the action; Into everlasting habitations, there is the place. They shal receive you, In æterna tabernacula, Into everlasting habitations.

They shall receive you.

They? Which they? Your friends which you had before gotten, by your charitie, you heard



heard before who they were,  
 the blessed Saints, the holie An-  
 gels, they shall receive you, car-  
 rie you into *Abrahams* bolome:  
 The Poore, they shall receive  
 you; poore friends God wot,  
 yet such as shall another day  
 doe you rich favours; for they  
 shall receive you. They: The  
 Poore: Either *Pauperes spiritu*,  
 saith *Bona-venture*, *The poore in*  
*spirit, for theirs is the Kingdome of*  
*God, Mat. 5. 3.* Or, *Pauperes in*  
*sacculo*, The poore who live in  
 want here, their praiers shall  
 receive thee. *Crabit pauper pro*  
*te, The poore shall pray for thee,*  
*Ecclesiast. 29.* But is that all?  
 That is but colde comfort; for  
 alas! how shall he, who whilest  
 hee

Mat. 5. 3.

August.

Ecclesiast.  
29.

hee lived here could not helpe  
 himselfe, and which is worse, it  
 may be, went to hell himselfe  
 after his death, be able to re-  
 ceive mee into everlasting ha-  
 bitations? Why? he shall send  
 up his praiers to heaven for  
 thee; and although perhaps hee  
 doe it not, or not as he ought,  
 it matters not. *Thine almes are  
 ever had in remembrance in the  
 sight of God, Acts 10. 31.* It is the  
 sweete meditation of the blef-  
 sed Psalmist on this point; *Psal.*  
*16. 2: Tobath bal gnaléka: Li-*  
*kedoshim asher baaretz. My goods,*  
*and my goodnes, O Lord, are no-*  
*thing unto thee, thou art in hea-*  
*ven, and they cannot reach up*  
*to thee; therefore they shall be*  
 extended

*Psal. 16. 2.*

extended to the poore Saints  
which are on the earth; and why  
to them? It may be, thou wilt  
take it as done to thy selfe, to  
thou shalt receive us thy selfe,  
but according to all the kind-  
nesse wee have shewed unto  
them. *Christus recipiet, Christ  
Jesus, saith Haymo, shall receive  
us for that good which wee have  
done unto others.* Such, if you  
marke it well, is the proporti-  
on of the last doome, when  
the Saints are received into  
glorie: *Matth. 25, Come ye blessed  
of my Father, inherite the King-  
dome prepared for you. Come, I  
say, I know you all: Thou ga-  
vest me once in such a place a  
cheerefull pennie, else had I*  
F gone

Mat. 25.

gone supperlesse to bed, Come,  
 receive a Crowne for it, now  
 thou shalt sup with the Lambe.  
 At another time thou gavest  
 mee a garment, else had I star-  
 ved for colde, Come, receive  
 thou a wedding garment.  
 Thou gavest me meate when I  
 was hungrie, drinke when I  
 was thirtie, Come, thou shalt  
 have the bread of life, and the  
 water of life, of which whosoe-  
 ver eateth and drinketh shall  
 hunger and thirst no more.  
 Lord, when saw we thee hun-  
 grie, naked, or in want? I say  
 unto you, *In as much, as you did  
 it to one of these little ones, you did  
 it unto me: Come ye blessed, inhe-  
 rite the Kingdome prepared for  
 you.*

Mat. 25.

But

But if *almes giving*, and our other deedes of charitie be able to reconcile us to God at first, and shall afterwards receive us into everlasting habitations, then by our good workes may we obtaine heaven, and merit eternall life; and, if that be so, in vaine doe wee beleeeve that Christs death and passion was all-sufficient for us; or, as Saint Paul saith, That he died for our *sinnes*, and rose againe for our *iustification*.

Object.

But in one word to wipe away this doubt, and to cleare the doctrine of our Mother the Church of *England*, in which we live, which in the Homilie of *almes deedes* teacheth us ex-

Answ.

pressie thus: That *Our good works* are not the originall cause of our acceptation before God, but consequents, fruits and signes of our *Justification*. Neither doe those Fathers of Trent anie more, (for anie thing I could ever see) after al their traversing this point in their *sixth Session*, but propose the Exercise of good workes to the iust, to those who are justified before; which if our Church did not likewise, in vaine have I beene preaching unto you all this while, who at this present, meant to doe nothing else. For although wee like not the *Rhemists* doctrine, who teach, That the kingdome of heaven is to bee had

had for monie, (the very words  
of their note upon my Text)  
nor their Mother the Church  
of Rome, who putteth the same  
in practise, as it appeareth by  
that Catalogue not long since  
printed at *Bolonia* in *Italian*;  
wherein everie Ecclesiasticall  
preferment and office, is valu-  
ed at so much to be purchased;  
(Oh new way to heaven!) yet  
we teach, that after our first ju-  
stification, which is by faith,  
(*Vivit iustus ex fide*) that good  
workes are prepared for us to  
walke in; they are, as the Anci-  
ents taught, *Via regni*, not *causa*  
*regnanti*: we shew the fruits of  
that in our sanctificatiō, grow-  
ing from strength to strength,

Psal. 84. 7.

from one degree of grace unto another, untill we appeare perfect before our God in *Zion*, *Psal. 84. 7.* And so at last God looking upon these fruites of our righteousnesse, being *Tincta sanguine Christi*, dyed in Christs blood, as *Bellarmines* phrase is, at last is pleased to grant them a recompence, and to crowne them with a reward of victorie. And thus in my Text, are they said to receive those that doe them into everlasting habitations, into the joyes of heaven above; and when they are there, no doubt, all of them are fulfilled with glorie, yet as one starre differing from another; The twelve Apostles sitting



ting upon twelve seates, Elias  
and Iohn Baptist shining as grea-  
ter lights; For in my Fathers  
Kingdome, saith our Saviour, are  
many dwelling places, Ioh. 14. 2.  
There shall bee *paritas gaudii*,  
*disparitas gloriae*, parity of ioy, dis-  
parity of glory, yet everie vessell  
shall bee full according to the  
measure of its owne capacitie.

Lastly, as they shall be habi-  
tations, not one, but manie, so,  
saith the text, they shall be ever-  
lasting also: For we know (saith  
the Apostle, 2 Cor. 5. 1.) that if  
our earthly house of this Taberna-  
cle shall be destroyed, we have a  
building given of God, an house not  
made with hands, but *ἀίδιον ἐν τοῖς  
ἔξαις*, everlasting in the heavens.

2 Cor. 5. 1

Vnwise men that we be, let us give over labouring for those things which perish, and wearying our selves & our thoughts to gaine those flitting riches, which on a sudden take the wings of the morning, and forsake us; and at last learne to build for eternitie. Let us no longer vexe our selves to compassse transitorie pleasures, and momentanie delights, which for the most part are gone from us, before wee can truely say they are come; and now at the last by our good deedes of charitie, lay up for our selves true treasures in heave above, which can never be taken away from us, nor wee from them, seeing they

they be everlasting habitations.

Let us lose all, that we may  
gaine these, let us sell all that we  
may buy these: Let us never  
thinke our selves at home, but  
ever Pilgrimes and strangers,  
untill we possesse these, these e-  
verlasting habitations. In one  
word, let us make us friends of  
our unrighteous Māmon, that  
when we our selves shall faile,  
they may receive us into ever-  
lasting habitations, in which  
we shall dwell forever, and for  
ever sing, *Halleluiab: Glory, ho-  
nour and praise be unto God the Fa-  
ther, to the Lambe, that sitteth  
upon the Throne, and to the  
holy Ghost, world with-  
out end. Amen.*

*FINIS.*